THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—ISAIAH LII, 7.

No. 10, Vol. XLV. Monday, March 5, 1883. Price One Penny.

PRESIDENT HEBER C. KIMBALL'S JOURNAL.

AN ACCOUNT OF HIS MISSION TO ENGLAND AND THE INTRODUCTION OF THE GOSPEL TO THAT LAND.

CHAPTER XV.

START UPON A MISSION UNDER DISTRESSING CIRCUMSTANCES — INCIDENTS OF THE JOURNEY—A DRUNKEN DOCTOR GIVES ME A TABLESPOONFUL OF MORPHINE—MY LIFE SAVED THROUGH THE PRAYER OF FAITH—BRETHREN LEAVE ME TO PROCEED TO KIRTLAND—THEIR FEAR THAT I WOULD DIE—I PREDICT THAT I WOULD RECOVER AND REACH KIRTLAND BEFORE THEM.

On the 4th of August, the Saints met to partake of the Sacrament, and received an exhortation from the Prophet impressing upon them the necessity of being righteous and clean of heart before the Lord, and commanding the Twelve to go forth without purse or scrip, according to the revelations of Jesus Christ.

My son David Patten was born during the night of the 23rd in the log cabin which I had put up at the end of the Bozier house, and during the night we had a heavy thunder storm, but the hand of the Lord was over us.

As soon as my wife was able, I moved my family into the log house that I had built. Being without a house, brother Orson Pratt moved his family in with mine.

On the 4th of September, President Brigham Young left his home at Montrose to start upon his mission to England. He was so sick that he was unable to go to the river, a distance of thirty rods, without assistance. After he had crossed the river, he rode behind Israel Barlow on his horse to my house, where he continued sick until the 18th. He left his wife sick, with a babe only ten days old, and all his other children were sick and unable to wait upon one another. Not one of them was able to go to the well for a pail of water, and they were without a single change of clothes, for the mob in Missouri had taken nearly all he had.

On the 17th, sister Mary Ann Young got a boy to carry her up in his wagon to my house, that she might nurse and comfort brother Brigham to the hour of his starting.

On the 18th, Charles Hubbard sent a boy with a wagon and span of horses to my house to start us on our journey. Our trunks were put into the wagon by some of the brethren who had come to bid us farewell.

I went to my bed and shook hands with my wife, who was then shaking with the ague, and had two of our children lying sick by her side. I embraced her and my children, and bade them farewell. The only child well was little Heber Parley, and it was with difficulty that he could carry a couple of quarts of water at a time to assist in quenching their thirst.

With some difficulty we got into the wagon and started down the hill about ten rods. It seemed to me as though my very inmost parts would melt within me at the thought of leaving my family in such a condition, as it were almost in the arms of death. I felt as though I could scarcely endure it. I said to the teamster "hold up!" then turning to brother Brigham I added, "This is pretty tough, but let's rise, and give them a cheer." We arose, and swinging our hats three times over our heads, we cried, "Hurrah, hurrah, hurrah for Israel!"

My wife, hearing the noise, arose from her bed and came to the door to see what was up. She had a smile on her face. She and sister Young then cried out to us, "Good-bye; God bless you!" We returned the compliment, and were pleased to see that they were so cheerful. We then told the driver to go ahead.

After this I felt a spirit of joy and gratitude at having the satisfaction of seeing my wife standing upon her feet, instead of leaving her in bed, knowing well that I should not see her again for two or three years.

We were without purse or scrip, and were carried across the prairie, about fourteen miles, to a shanty near the railway, where brother O. M. Duell lived.

On arriving there, we were unable to carry our small trunks into the house, and sister Duell, seeing our feeble condition, assisted the boy to carry them in. We were very much fatigued, and as soon as we got into the house sister Duell made us a cup of tea, which revived us, and prepared a bed for us on a one-legged bedstead in a corner of the house, having two poles running from the house logs to the leg.

In the course of the night our bedstead broke through, and we found ourselves on the floor, between the poles and the side of the house.

The following day brother Duell took us in his wagon to Lima, about twelve miles, when he left us. He gave each of us a dollar to assist us on our journey. Brother Bidwell then carried us in his wagon to John A. Mikesell's, near Quincy, about twenty miles.

The fatigue of this day's journey was too much for our feeble health; we were prostrated, and obliged to tarry a few days in Quincy to recruit.

The brethren preached a few times in a meeting house close to the Congregational church. The members of the latter church were in the habit of commencing their meetings at different hours from the brethren, but they took a notion to disturb us, by ringing their bell furiously after we had commenced our meetings. At one time Elder John E. Page preached so loud as to drown the noise of the bell, and this brought some hundreds, who otherwise would not have come, to meeting.

I was prostrate with the chills and fever, and stayed most of the time at the house of sisters Laura and Abigail Pitkin, who bestowed every kindness upon me they possibly could. Dr. Orlando Hovey, and sister Staley and her daughter were also very kind in administering to me in my feeble condition.

We left Quincy September 25th, feeling much better. My sorrow was great to see so many of our brethren there sick and dying, in consequence of being driven and exposed to hunger and cold.

Brother Lyman Wight took us in a one-horse wagon to brother Charles C. Rich's, at Burton, where we stayed through the night. Brother Wight predicted many good things, and left his blessing with us, when he bade us farewell.

The following day while brother Rich was taking us to brother Wilbur's, the chills came on me again, and I suffered much pain and fatigue.

On the 27th, brother Wilbur took us in a buggy about twenty-five miles to the house of James Allred, in Pittsfield, and the following day Father Allred conveyed us to the place where

brother Harlow Redfield lived, where we preached to a small Branch of the Church on Sunday, the 29th.

On the 30th, brother Rodgers carried brother Brigham to brother Decker's, and me to the house of Mr. Roswell Murray, my father-in-law. They were living within a few rods of each other, near Winchester, in Scott County.

Here we also found a few brethren in the Church, who had been smitten and robbed of their property in Missouri, but were once more in comfortable circumstances and rejoicing in the Lord.

On the 1st of October, we were conveyed to Lorenzo D. Young's, where we remained and recruited our strength until the 4th, when he conveyed us to Jacksonville.

On the 5th, a sister in the Church hired a horse and buggy to take us to Springfield, a distance of thirty-five miles, and brother Babcock drove for us. There we were kindly received by brethren, and nursed. Brother Brigham being confined to his bed by sickness, brother Libeus T. Coon, who was practicing medicine, waited upon him. Here we found brother G. A. Smith, T. Turley and R. Hedlock.

I went from house to house strengthening and comforting the brethren, and teaching them the things of the kingdom. I was so far recovered that I preached on the Sabbath, which caused a great feeling of love towards us. The Saints got a two-horse wagon and harness for us, for which they paid fifty-five dollars, and also collected thirty-five dollars in money for the company. Judge Adams, of the Supreme Court, took me to his house. I stayed with him three nights and the greater part of three days, and he gave me five dollars when I left.

While we remained at Springfield, the sisters fitted up a bed in the wagon for brother Brigham to ride on, as he was unable to sit up.

On the 11th of October, I resumed my journey, in company with brothers Young, Turley, Smith and Hedlock.

We traveled eight miles and put up at the house of Father Draper. When we went into the house, brother George A. Smith, while stooping down to warm at the fire, dropped small flask bottle, containing tonic bitters, out of his pocket on the hearth, and broke it. At this occurrence, Father Draper was very much astonished, and said, "You are a pretty set of Apostles, to be carrying a bottle of whisky with you!"

We explained to him that the bottle contained some bitters which the brethren at Springfield had prepared for brother George A., because of his sickness. This appeased his righteous soul, so that he consented to allow us to stay through the night.

On the following day, we pursued our journey towards Terre Haute, most of the brethren being very sick. Owing to the bad roads, I walked most of the way. At night I slept in a wagon and caught cold. The next morning I had to go till twelve o'clock before I had anything to eat, and then it was transparent pork and corn dodger. My health again began to fail. The wagon broke down twice, and the chills came on me about two in the afternoon and held me till night, then the fever held me all night. I had the chills and fever three days, and lost my appetite. The third chill was so severe that it seemed as though I could not live till night.

We arrived at Terre Haute about dusk on the 17th. Brother Young and I put up at Dr. Modisett's, and the other brethren and Father Murray, my father-in-law, who had accompanied us on a visit to his friends in the east, stayed at Milton Stowe's, who lived in one of the doctor's houses. In the evening the doctor went to see them, as they were quite ill, and brother Stowe was very poor. The doctor expressed great sympathy for them when he returned to his house, * * seeing them in ill health and lying on a straw bed on the floor. He shed many tears at thoughts of the brethren going under such suffering circumstances upon such a long mission; but he did not have quite sympathy enough to buy them a chicken to make them some broth, or even give them a shilling, although he was worth four or five hundred thousand dollars. He said his taxes amounted to over four hundred dollars a year.

In the evening I became very ill.

The doctor said he could give me something that would do me good and relieve me of my distress, and I would probably get a nap; but the old man was so drunk that he did not know what he did, and he gave me a table-spoonful of morphine. His wife saw him pour it out, but dared not say a word, although she believed it would kill me.

In a few minutes after I took it, I straightened up in my chair, complaining of feeling very strangely, and as though I wanted to lie down. On my attempting to go to the bed, I reeled and fell to the floor. There was hardly a breath of life in my body. Brother Brigham rolled me over on my back, put a pillow under my head and inquired of the doctor what he had given me, and then learned that he had given me morphine. I lay there for a long time; when I came to, brother Brigham was attending to me with a fatherly care, and manifesting much anxiety in my behalf. I remarked, "Don't be scared; for I shan't die."

In a short time after, he got me on the bed, and nursed me through the night. I commenced vomiting and continued doing so most of the night. He changed my under-clothes five times, and washed me each time previous to changing, as I was covered with a cold sweat. It was through the closest attention of brother Young and the family that my life was preserved through the night. I was scarcely able to speak so as to be understood.

In the morning, brothers Smith, Turley, Hedlock and Father Murray came to see us, and the brethren laid their hands upon me and prayed for me. When they left they wept like children. Father Murray felt very sorrowful. Said he, "We shall never see Heber again; he will die." I looked up at them and said, "Never mind, brethren; go ahead, for brother Brigham and I will reach Kirtland before you will." Brother Brigham gave them all the money we had except five dollars, and told them to take good care of the team and make all possible speed to Kirtland. They started the same day. In about an hour after their departure I arose from my bed.

UTAH'S CLAIMS TO STATEHOOD.

[CONCLUDED FROM PAGE 135.]

The principal mineral products of Utah are gold, silver, lead, copper, iron, coal, sulphur, antimony, mica, rock salt, arsenic, alum, cinnabar, cobalt, bismuth, gypsum, marble, granite, sandstone, limestone, slate, ochres, mineral wax, kaolin, clays of various kinds, &c. The bullion products of the year 1882, as gleaned from the annual report of Wells, Fargo, and Co., is as follows: Gold, 9039 ounces; silver, 5,435,444 ounces; copper, 605,880 pounds; refined lead, 8,813,798 pounds; unrefined lead, 52,349,850 pounds. The total value of these products, computing the gold and silver at mint valuation and the other metals at their seaboard value, is $10,312,802.

Since the opening of her mines Utah has produced over $60,000,000 in the "precious" metals. New mines are constantly being discovered and many of the old ones are both permanent and profitable. The stability which statehood would give to the institutions of Utah would impart confidence to investors, and capital would flow in by which the still hidden treasures of the hills could be unlocked and brought forth to enrich the State and benefit the nation.

Among the undeveloped resources of the Territory are the iron deposits which exist in many localities and are declared by noted experts to be unexcelled in intrinsic value by any in the world. The ores are magnetite and hematite, and yield from 50 to 65 per cent. of iron, and both in quality and quantity the deposits are remarkable. In close proximity are valuable and extensive deposits of

coal, also of limestone, which will render the manufacture of iron easy and cheap, when larger capital imparts vitality to labor, and a solid political basis is laid to give stability to important enterprises. Coal fields of vast extent are being opened in other parts of the Territory. There is salt enough to pickle the world, sulphur enough to suffocate it, coal enough to cremate it. There is lead, iron, mica, antimony, and other minerals enough to supply the country for centuries, and the capabilities of this important section of the public domain are only just commencing to be understood.

There are 3,000 miles of common roadway in Utah; 1,006 miles of railroads, 205 miles of which were constructed during the past year; 2,647 miles of telegraph wires, 600 miles of telephone wires, with 560 instruments; the means of swift communication are rapidly increasing, and trade with surrounding States and Territories is promoted by the extension of railroads through their domain or to the line of their borders.

The amount of business transacted in Utah may be estimated from the following report of freights received and forwarded over the Utah Central Railroad for eleven and a half months in 1882. At Ogden Station—Received: ore, 1,969,707 pounds; bullion, 50,482,633 pounds; lead, 7,140,256 pounds; copper matte, 881,629 pounds; grain, 3,325,615 pounds; green fruit and vegetables, 4,660,996 pounds; dried fruit, 818,753 pounds; wool and hides, 2,275,341 pounds; salt, 10,219,310 pounds; merchandise, 8,530,901. Forwarded; merchandise, 37,264,449 pounds; grain, 4,429,276 pounds; coal, 105,113,650 pounds; charcoal, 2,122,000 pounds; coke, 49,251,135 pounds; lumber, 29,707,705 pounds; building material, 1,310,755 pounds; fire brick and clay, 933,595 pounds; machinery, 1,099,614 pounds; agricultural implements, 1,693,290 pounds; wagons, 3,828,440 pounds; live stock, 344,000 pounds; railway material, 23,109,990 pounds; ore, 10,172,298 pounds; iron, nails, and stoves, 5,613,715 pounds; spelter, 80,120 pounds; sandstone, 508,150 pounds; sundries, 7,592,078 pounds.

At Salt Lake Station—Received, coal, 115,356, 385; coke, 41,314,005; charcoal, 331,800; iron ore, 30,587,000; lumber, 30,419,470; building material, 1,898,275; granite rock, 10,847,465; machinery, 1,200,873; agricultural implements, 1,525,573; wagons, 3,242,515; live stock, 477,950; flour and mill stuff, 1,472,950; grain, 8,022,946; hay, 542,957; green fruit and vegetables, 2,351,122; wool and hides, 385,250; railway material 22,745 905; iron, nails, and stoves, 5,768,892; fire clay and brick, 1,775,164; merchandise, 35,339,939; sundries, 6,760,940. Forwarded: Flour and mill stuff, 170,260; grain, 657,018: green fruit and vegetables, 2,739,600; dried fruit, 819,986; wool and hides, 2,032,062; fire clay and brick, 1,803,795; merchandise, 21,051,601; sundries, 1,302,643; limestone, 59,908,005; salt, 10,011,442.

The educational status of Utah is much higher than is generally supposed. Her ratio of illiteracy, according to the latest census, is much below the average of the nation, the per centage of children over ten years of age unable to read is 3.27, and to write 6.13, while the per centage of the whole country is 9.82 unable to read, and 12.44 unable to write. In this educational respect Utah is ahead of thirty-four States and Territories of the Union. A system of district schools, partly supported from the territorial treasury, has been established for many years, and is improving annually. The taxes assessed by the Territory amount to three mills on the dollar for general public purposes, and three mills on the dollar for the payment of teachers in the district schools. In addition to this a local option law leaves it discretionary with the resident taxpayers in each organized district to assess a property tax for general school purposes not to exceed two per cent. in one year. Thus, if the people choose, schools may be supported entirely by taxation or partly by tuition fees. Three trustees elected by the registered voters in each district manage the school affairs, while there is a superintendent in each county and a

general superintendent for the Territory to take the oversight thereof. According to the official report of the last-named functionary to the Legislature of 1882, the number of district schools was 395; the school population—between 6 and 18 years of age—was 42,353, of whom 62.3 per cent. were enrolled; and 44 per cent. of the whole number in actual attendance. The average number of days school was taught in the year was 140; the total amount paid to teachers for the year, $117,948.92, and the total value of school property, $415,185.77. Besides the district schools there are several high schools, a number of private academies, about sixty denominational schools supported by the different sects, and the University of Deseret, partly supported from the territorial treasury. All the principal religious bodies are represented and have substantial church edifices.

Literature finds a wide field in Utah. The leading journals and the best magazines of the country are well patronized, and there are published in the Territory eight daily papers, nine semi-weeklies, five weeklies, three semi-monthlies, three magazines, and a number of manuscript papers, besides occasional books and pamphlets.

Utah is one of the most lightly taxed portions of this great country. The territorial and school taxes are together but six mills on the dollar; the maximum county tax allowed is only to the same amount; municipalities can at the utmost levy a tax of five mills for general purposes and five mills for road construction and repairs, and their charters restrict them from running into extensive debts. (Special act allowed Salt Lake City to contract a debt of $250,000 for a large irrigating canal, but a sinking fund is provided for its gradual extinction.) The taxable property is assessed at near $30,000,000, mines and bullion being exempt. A high liquor license regulates the traffic in intoxicants in those localities where prohibition is not maintained, and this assists the public revenue, which is expended economically for the public benefit, of which the substantial roads, bridges, public buildings and other improvements in the different counties and cities give indisputable evidence.

The capacity of Utah for self-government has been demonstrated during the period of her territorial condition by the laws which have been enacted in her Legislative Assembly, and which Congress has almost invariably approved; by the fact that the Territory is out of debt and that, with the above-named exception, there is no bonded debt in any county or municipality; by the peace which prevails within her borders; by the security to life and property enjoyed, far greater than in any western State or Territory; by the temperance, industry, frugality, and steady habits and progress of the masses of the people, which have become proverbial; by the honesty of her public officials, no case of embezzlement of public funds having yet disgraced her.

The regard of Utah for Republican principles has been exhibited in all her history. Equal rights have been extended to citizens of every class, color, party, and creed. Liberty of speech and of the press has been fully accorded. The popular voice has ruled in such affairs as the anomalous Territorial system has left to the people, and a free and secret ballot expresses the popular will foreshadowed in caucus and convention. No demand made upon Utah by the General Government has ever been denied. While the right to criticize the acts of national officials is claimed by the people, they are ardent and zealous believers in the fundamental principles of American institutions and firm supporters of the Government of the United States. When the Territory was first settled by them it was part of the domain of Mexico, but they unfurled the National flag, under which 500 of their able bodied men were then serving, formed a provisional government after the pattern of the States of the Union, and at once sought recognition as an integral part of the United States. They have remained loyal to their country under every circumstance, and have repeatedly appealed to Congress for

admission to Statehood, that they might bear their share of the expenses of government, and become really and truly a part of this great nation, obeying its general laws with fidelity, while managing their own domestic affairs according to the genius of constitutional liberty, compatible with constitutional responsibility.

The constitution which has been adopted and under which Utah seeks admission to the Union, would secure to the State the constitutional requirement "of a republican form of government." It is as liberal, just and equal in its provisions as any in the land. It embodies the improvements which in old established States have been found by experience needful to the best good of the people. There is nothing in it to which reasonable objections can be successfully advanced. It is plain proof that the people who present it appreciate and are devoted to the principles of genuine republicanism, and that they are prepared to maintain those principles as an organized commonwealth and a recognized partner in the Federal compact.

With a large and growing population, a vast and productive region of country, valuable industries, an enlightened and progressive people, the convenience and facilities of civilization, a solvent and honestly handled exchequer, unexcelled thrift, sobriety, order, frugality and union, experience in the management of local affairs, an unexceptionable constitution, ambition to become a truly republican commonwealth, and prospects and capacities for immense development, material wealth and political enlargement and influence, Utah can reasonably claim candid consideration as an applicant for Statehood on an equal footing with existing States, and does earnestly ask that prejudice and misjudgment may be disregarded, in view of the unmistakeable evidences afforded of her fitness for the responsibilities and privileges of a free State in the grand and glorious American Federal Union.—*Deseret News.*

The man whose soul is in his work finds his best reward in the work itself. The joy of achievement is vastly beyond the joy of reward.

Happiness or misery is in the mind. It is the mind which lives, and the length of life ought to be measured by the number and importance of our ideas, and not by the number of our days.

Every question asked by a child's mind is a reaching out towards the soul of things; and every question rightly answered and every law understood stimulate the growth of the child's mind towards the world that lies around it.

If a man will only start with a fixed and honourable purpose in life, and strictly and persistently attempt to carry it out to the best of his ability, undismayed by failure or delay, the time may be long in coming, but come it will when that purpose will be achieved.

To make oneself an unordered telephone from house to house is a breach of implied confidence and one of the smaller sins of disloyalty. No truly honourable person would ever go into a family as a friend, remain as a spy, and leave as a traitor, though the treachery and the spying be on unimportant matters involving no charge of misdoing and no breach of accepted confidence.

KIND WORDS.—There are many men who keep their pleasant words and smiling faces too much for strangers, for whom they do not care a straw, while for their very own, their dear ones, they have too often bitter words and harsh condemnation. They do not realise the injury they are doing; they little know the suffering they cause. It is not too much to say that many a woman dies simply for want of sympathy—starves to death just as really as if her food had been taken from her. The love which is hers by right has been denied her, or has at least found no expression. A gentle word, a loving caress will go far to lift the burden from the wearied shoulders.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 5, 1883.

LECTURING ON THE "MORMONS."

THE Reverend Dr. Antliff, a sectarian minister, lectured at Mansfield, Nottinghamshire, January 29th, on "Salt Lake City, its history, inhabitants and religion;" from data alleged to have been gathered during a visit to the scene described in the year 1874. The lecture, as reported by the local press, though not by any means free from error, compared with the generality of such things from similar sources, is a marvel of accuracy. It gives a very fair account of the geography, scenery, settlement, enterprises, industries, and public improvements of the country, describes principal buildings and other points of interest in and around Salt Lake City, and pays a high tribute to the intelligence and sagacity of Brigham Young as its founder, and the main colonizer of the American Desert. The speaker also mentions the courtesy of a certain "Mormon" who "showed him the principal features in the city," giving no name, but asserting that he was "the same person who many years ago declined to meet him (the lecturer) in discussion at the Congregational Church at Sutton-in-Ashfield, because he had had a revelation that when they (the "Mormons") were reviled they must not revile again." After a time-honored pleasantry of Artemus Ward's on the spiritual wife system, thrown in by way of relief or apology for having told so much to the credit of Brigham Young, the lecturer next "alluded to the immense works in railroads, buildings, etc., which he effected, and said that however bad he might have been, Brigham Young was a wonderful man, and would have made his mark either as a military commander, an engineer, or an architect, had he been called to those stations. He referred to the extraordinary power which he continued to hold over the Mormons up to the day of his death, although they consisted of people from various parts of the world, who brought with them their national prejudices. He spoke in strong condemnatory tones of the action of Brigham Young in causing the massacre of those Indians who had settled down and began to look upon the white people as their friends, after the Mormons had robbed them of their country. He afterwards passed on to dilate upon the Book of Mormon and the Book of Doctrine and Covenants," reciting the two accounts of the Book of Mormon's origin, one of them the Spaulding fiction and the other an attempt at the genuine narration, and after taking up and treating of the tenets of the "Mormons" closed by "speaking scathingly of their superstition and polygamy."

We must commence by acknowledging and complimenting the reverend gentleman on the fact that he has told more truth and less falsehood in his

lecture on the Latter-day Saints and their leading city, than is usual with persons of his profession. But we cannot let pass unnoticed the mistakes he has made—perhaps through being misinformed—and the errors of judgment into which his anti-Mormon zeal and desire to tickle the ears and touch the pockets of his listeners, evidently hurried him. The first item is his alleged challenge to a discussion, declined by a "Mormon" many years ago at Sutton-in-Ashfield. Now, while we would not assert that such a challenge was never given or never declined, we will say that if Mr. Antliff imagines it was the fear of his argumentative ability that induced the "Mormon" Elder to decline meeting him, he has only to repeat the challenge to any one of the eighty "Mormon" missionaries now laboring in Great Britain, to find out how woefully he was mistaken. We do not believe in contention, nor in reviling when we are reviled against, any more than did our Lord and Master Jesus Christ, whose "revelation" on this important point the Rev. Mr. Antliff seems to have forgotten. But our Elders seldom fail to take advantage of every legitimate opportunity to gain the public ear in defense of the sacred principles they are sent forth to proclaim and advocate. It is the common custom with men of Mr. Antliff's cloth to slander and revile the Latter-day Saints behind barred gates and high walls and then, like the cowards that they prove themselves, refuse to allow their victims the poor privilege of refuting from the same places the falsehoods thus put in circulation. But such is not the fashion among the "ignorant and deluded Mormons." Courtesy to strangers and fairness to their religious opponents are among the characteristics of that peculiar people—peculiar in this, it would seem, if in nothing else, that they are willing to hear both sides of a question before passing judgment upon it, and never deny fair play to an enemy even though they suffer as the result of their justice and magnanimity. They have made a practice for years of throwing open, free of cost, their public halls and places of worship, to traveling ministers of every denomination, and have even patiently endured to hear themselves insulted from their own pulpits, by Christian preachers whose hatred of the people who so kindly entertained them outweighed every feeling of politeness, generosity or even ordinary gratitude. Such things occur commonly in benighted Mormondom, but rarely if ever are they returned in any part of enlightened Christendom, whose pious champions, like sheep upon housetops, only brave when they are out of reach, launch loads of calumny from behind inaccessible pulpits, attack boldly where they know there is nobody to defend, and then boast perchance of challenges that by them were never given, but on the contrary ever declined, and of polemical debates wherein they were the victors for the very simple reason that there was no one present to oppose and vanquish them.

Next comes the lecturer's more than well merited encomium upon the illustrious life work of President Brigham Young. "However bad he may have been," says the speaker, "Brigham Young was a wonderful man." Wonderful indeed, but not nearly so wonderful as the speaker would make him, by attributing to one so marvelously bad, works that are so astonishingly good. Fie upon such folly! Does a bad tree bring forth good fruit, or a bitter fountain send forth sweet waters? Such logic is suicidal. "Either

make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." If the enemies of "Mormonism" were half as smart as they are malignant, they would never couple good with evil as being mutually productive, and ascribe to a people and a system which they so unmercifully denounce as everything loathsome and vile, works that could only, in the very nature of things, be wrought out by a people possessed of every virtue and a religion as pure and holy as the heaven from whence it came. Either Joseph Smith, Brigham Young, John Taylor and their associates were and are wicked men who perpetrated all the evil which their enemies imagine and lay at the doors of "Mormonism," or else they are the virtuous, noble, high-minded benefactors of the human race, which their real works proclaim them to be. To reason otherwise is to diametrically oppose Scripture, logic and plain common sense.

And now comes the startling declaration—we were going to say "revelation," for revelation it is and a very new one to anyone conversant with the facts—concerning Brigham Young's "causing the massacre of those Indians who had settled down and begun to look upon the white people as their friends, after the Mormons had robbed them of their country." This barefaced falsehood possesses nothing but the merit of novelty to shield it from the silent contempt it deserves. It is not a lie worn threadbare. We have never heard it before, and therefore condescend to notice it long enough to nail it to the wall. Everyone who knows anything about Brigham Young knows that he was the staunch and never deviating friend of the American Indians. "Feed them and not fight them" was his constant motto, and one which he faithfully followed. Go to the Indians to-day and ask them when it was that Brigham Young ordered a massacre among any of their people, and they would stare at you in contemptuous amazement. Go and tell it to the Gentiles of Utah, the most rabid of whom, amid all their antipathy to the "Mormon" leaders and their followers, never yet thought of charging them with ordering or participating in a slaughter of the red men, and they would admit that somebody away off in Europe had actually beat them at their own game of lying down the "Mormons." Up to the present time their policy has been to accuse Brigham Young of inciting the Indians to hostility against the United States Government, a charge equally groundless, but rendered far more plausible by his well-known friendship for the savage Lamanites. The only thing resembling an Indian massacre in Utah or its vicinity that we ever heard of—and we have lived there over a quarter of a century—was a battle on Bear River many years ago between U. S. troops commanded by Col. P. E. Conner, a "Mormon"-hater, and a tribe of savages that had been committing depredations on the northern frontiers. The Indians were badly whipped, but not massacred, and Col. Connor was promoted to the rank of Brigadier General for his distinguished services. It was no more of a massacre than the defeat of the Egyptians at Tel-el-Kebir, and Brigham Young had no more to do with it than the President of the United States had in conferring upon gallant Sir Garnet the title of "Lord Wolseley of Cairo." But it has come to be so fashionable to kick the dead lion, Brigham Young, who is as far above his traducers as they are beneath the contempt of all brave and honest men, and it is such a common custom to make

him responsible for all the crimes committed in Western America, whether by "Mormon," Jew, Gentile or Indian, and the world is so fond of believing everything bad and of disbelieving everything good concerning that great and noble minded man, that a lecturer could scarcely think of closing his address or an editor his daily task with any hope of satisfying his patrons, until he had added his mite to the mountain of calumny that will yet roll from off the dead hero's memory to crush them.

As to the "Mormons robbing the Indians of their country," that is another foolish falsehood. Utah was a desert when Brigham Young and his people went there—as it would be to-day if they had not gone—and so sterile and forbidding that Colonel Bridger, an old mountaineer well acquainted with the region, told them in derision that he would give them $1,000 (£200) for the first ear of corn they raised in Salt Lake Valley. The few straggling Indians who occasionally wandered over that wild and dreary waste, subsisted upon crickets which infested the soil and at that time were the only crop it produced. If it was robbery for the Mormons, who had in reality been robbed of *their* country and compelled to seek refuge from Christian mobocrats among the savage tribes of the West—though no reverend lecturer ever thinks of mentioning this, it would be too hard a blow at his brother preachers—if it was robbery, we say, to transform this barren wilderness into a blooming garden, to take up, pay for and cultivate this savage desert, and from the fruits and cereals with which God's providence rewarded their industry, to feed the half starved Indians, besides teaching them how to better their condition temporally as well as spiritually; if this was robbery then the "Mormons" are robbers, and the Indians are very thankful for being robbed. The fact is that the boot belongs to another foot entirely, one which, for reasons best known to Mr. Antliff himself, was not put forward on the night of his lecture. The most terrible wrongs the Indians have ever suffered—wrongs, too, that will bring their recompense in that day of wrath and vengeance when Laman shall arise like a lion in his strength—instead of being due to the Mormons, are directly traceable to their enemies. To pious Christian agents and post traders, sent out to feed, clothe, and civilize the red men, but who, instead, have robbed and cheated them most outrageously, and whenever their helpless victims rebelled, have brought down the strong hand of the military upon them, and covered up with blood and battle smoke the tell-tale evidences of their own fraud and crime. The Indians know all this, as well as they know that the Mormons have never been anything but their friends, and it is only out of deference to this friendship that the blood thirsty savages, burning for revenge, have been so many times restrained by Mormon influence from rising up like a whirlwind from the Lord and sweeping their heartless oppressors from the face of the earth.

The remainder of the lecture contained nothing glaringly at variance with the facts. We can afford to smile at the "scathing" charge of "superstition and polygamy," which simply means that the Latter-day Saints believe there is a God in heaven who has revealed himself to man in this the nineteenth century, and that they, as the seed of Abraham, have been commanded to do the works of Abraham, and are emulating the example of the noble Patriarchs of old, whose plural wives did "build the House of Israel," a work now

being done on precisely the same principles. For all the truth he told concerning us the lecturer has our heartfelt thanks; for all the untruths he uttered knowingly he has our utmost pity and compassion. God will judge him by the intentions of his heart and the opportunities he has had for knowing the truth and telling what he knows, at that great and solemn day when all men will stand up to be judged, and have meted out to them the due and appropriate recompense for all the words spoken and all the deeds done in the body.

TO THE ELDERS AND SAINTS.

Bishop O. F. Whitney, who has labored as assistant editor of the MILLENNIAL STAR since March 1882, is about to retire from that position and resume his former labors in the ministry. Since he has been in this Office he has striven with great earnestness to make the STAR entertaining and instructive, and has spared no pains to compose and select such matter as would be of most interest and value to the Saints in their scattered condition. The readers of this journal are his witnesses that his efforts have been successful, and we with them have derived much pleasure and satisfaction from perusing his many and gifted productions. The editorial work has been done almost entirely by him, and he has also performed the labor of arranging and putting in proper shape for publication all other matter in the STAR as well as the JOURNAL OF DISCOURSES. We are sorry to part with him here and shall miss his companionship, but we find it necessary for his sake to shift the scene of his labors, his health being such as to require a change from the hitherto close confinement and unremitting diligence of his office duties. We have learned to love him as a brother, to respect his earnestness and fidelity, and to admire his rare talents as a writer and an expounder of the principles of the Gospel. Our best wishes for his health, success and prosperity go with him. He will for the present preside in the London Conference, and afterwards will be at liberty to travel throughout the British Islands, as a servant of the Lord, going wherever the Spirit may direct. We bespeak for him a cordial reception by the Saints and Elders wherever he may go, for he is a worthy laborer in the vineyard of our Lord. His counsels can be taken with safety, and his words will point out the Way of Life. We invite all men to give a listening ear to his testimony. May the blessings of the Lord go with you, brother Whitney.

Your brother in the Gospel,

JOHN HENRY SMITH.

EMIGRATION.—The first company of this season's emigration will sail from Liverpool on Wednesday, April 11, 1883, per S.S. *Nevada*.

The sea fares will be the same as last year; but in no case, on account of a special agreement, can they be granted to any but members of the Church.

The railway fares will be published as soon as they are ascertained by advices from the New York office. It is thought they will be no higher than they were last year.

All intending emigrants are requested to send in their names and ages as soon as practicable.

MANCHESTER CONFERENCE.—The Manchester Conference will be held on Sunday, March 18th, 1883, in the Cleveland Assembly Rooms, Grosvenor-street, Manchester. President John H. Smith and other Elders from Utah will be present.

CORRECTION.—In our notice of the Sheffield Conference in the STAR of February 19th, the name of the hall in which the meetings are to be held should have been Hall of Science instead of Temperance Hall.

ABSTRACT OF CORRESPONDENCE.

From a letter by President Wilford Woodruff, written at Salt Lake City on the 10th ult., to President John H. Smith, we excerpt the following:

"All is well in Zion as far as I know. We have traveled considerably this winter, had good meetings, and the Spirit of the Lord has been with us in our teachings. There seems to be quite an improvement throughout Zion, as far as we have visited, with both old and young. We went to Ogden January 20th, which I think was the coldest night and morning Utah has ever experienced. At Salt Lake City the mercury stood 24 degrees below zero, Ogden 28°, Logan and Smithfield 35°, and at Humboldt Wells 45° below. At Salt Lake City it was five or six degrees colder than ever known before.

On Sunday night, January 21st, I rode from Ogden to Huntsville (15 miles) through a foot of snow in one hour and a half, held a meeting and spoke one hour. On Monday I held four meetings and spoke four hours. We returned to Salt Lake on Tuesday. You will see by the papers that we appointed a new Presidency at Ogden—Bishop Shurtliff, President, and brothers Middleton and Flygare, Counselors. On the 28th of January we appointed a new Presidency at Nephi, with brother Paxman, President, and brother Grover and Bishop Sperry Counselors.

"Brothers B. Young and H. J. Grant are in their field of labor in New Mexico or Arizona. Brother Geo. Teasdale starts soon for his field. I think brother F. M. Lyman is waiting for spring so as to be able to cross the mountains. Brother Moses Thatcher is at home. Elder Erastus Snow spent a week here, being in very poor health, which has improved since his return to St. George. The Presidency and Twelve are all well as usual as far as I know. I have had excellent health this winter, better than usual. Brother John Van Cott is still alive and that is all—we expect to hear of his death almost any day. Brother John Pack had a relapse, and is very low. Brother H. S. Eldredge is out again. Brother Elias Smith sits up in his chair, but is not able to use either leg.

"I think there have been about twenty-five cases of small-pox in Logan.

"I had a good letter from brother Arza Hinkley. He was visiting the Walapai and Navajo tribes; the last named wants us to send some families to

settle with them and teach them to farm, etc. One of the chiefs can read English. Brother Hinkley left him the Voice of Warning, and I have sent him the Book of Mormon."

CORRESPONDENCE.

St. George, Utah, U.S.A.
24th January, 1883.

Prest. John H. Smith.

Dear Brother,—Your welcome favor of the 4th inst. was received last evening. I am glad to know that you are well and happy. We have had a very sickly time in this city. The measles and pneumonia and other lung complaints, and fevers, with distressing coughs, have afflicted our children, and those more advanced in years have not escaped. The holidays opened and closed with funerals. I called on the people to close or stop their several gatherings and ask the Lord to stay the hand of the destroyer, and at this date, so far as I can learn, all are improving, thank the Lord.

You no doubt have heard of the death of Sisters Elizabeth P. Bentley and Artemisia B. Snow, two of God's noble daughters, faithful and true to the last. They rest from their labors. Their works follow them. Last Wednesday, the 17th inst., our beloved Brother, Prest. Erastus Snow, returned from his trip to our settlements on the Gila, Salt River, Mesa, Smithville, Benson and other places. He is not well, but is a great deal better than while in Salt Lake City. When crossing those high divides snow storms came on, and while in camp severe cold weather, producing fever, cold, and inflammation in his body, which hastened his return. We are thankful he is able to be with us.

On Sunday last he occupied the time in the Tabernacle giving an interesting narrative of his travels in that part of the country. He visited some of those gigantic canals used by an ancient people for domestic and irrigating purposes, the construction of which altogether antedates the traditions of the present native Indians of the country. One of these immense canals, called by our people the "Montezuma Canal," was measured, and is now, after the lapse of centuries of disuse, full 50 feet wide at the bottom, after which it diverges into five branch canals for use on an extensive plateau.

The ruins of one of the ancient cities in that region are found to be five miles long and from one and a half to three miles wide, all of which testifies to the truth of the Book of Mormon, and bears witness to the existence of a great civilized people, long since dead, who inhabited this continent.

In regard to the St. George Stake of Zion, I can truthfully say the Saints are alive to their duties. The work in the Temple goes on gloriously. Please to find enclosed an exhibit of Temple labors from the opening of the Temple in 1877 to the close of the year 1882, which presents to view thousands of the living blest and the many thousands of the dead baptized and officiated for. Our new tower will soon be completed. The Temple addition is ready for the roof. We are preparing the north east quarter of the Temple block for vegetation. All going well, we will put it in this spring. We have had very cold weather for a hot climate, four degrees below zero at seven o'clock on last Saturday morning, eight degrees colder than ever was known in this part of the country. Your uncle John L. Smith and Temple workers, and many more, if they knew I was writing to you, would join with me in love and blessings to you.

I am much better, have enjoyed my labors, and desire to live as long as I can do good. Praying our Father's choice blessings to be with you and your co-laborers,

I am your brother in the Gospel,
JOHN D. T. MCALLISTER.

LINES

BY ONE RECENTLY CONVERTED FROM ATHEISM TO "MORMONISM."

—o—

There is a knowledge that is far more sweet
Than aught else we can know,
Which makes man's wisdom seem but fond conceit,
An outward, empty show;

Which makes the pleasures that most men pursue
But shallow, false and vain,
An ever seeking after something new,
Without an end or aim.

'Tis this: to know that there's a heaven where dwells
A God of truth and light,
Whose mighty power all earthly power excels,
Whose wisdom's infinite,

And has a wealth of purity and love,
Which in our God appears
As bright and constant as the stars above
And boundless as their spheres;

Who has designed and made by power divine
The Heaven that's His abode,
This earth, the sun and moon, and stars that shine,
And saw that all was good;

Who sees all things with kind and watchful eyes,
Of tenderness sincere,
Who knows our sorrows and can sympathize
With all we suffer here.

Like as a boy flies to his mother's side,
If he has grief or care,
Who'll pity, solace, and his footsteps guide,
And all his troubles share,

So we can to this Heavenly Parent go,
For comfort if in grief,
For counsel, wisdom, and those things to know
Which bring us sure relief.

For though His people here must much endure,
Through worldly hate and strife,
God will reward them and they shall secure
A higher, nobler life,

Where freed from all the ills that flesh can feel,
They'll gain a heavenly birth,
And learn of God, who will to them reveal
All things of heaven and earth.

Oh! may those few to whom this truth is given,
Be worthy of its grace,
Be fit to enter through the gates of Heaven,
And see God face to face;

To ever on the Spirit's voice attend,
Which guides our course aright,
To faithfully endure unto the end,
And conquer in the fight.

February, 1883. LIVINGSTONE ASHWORTH.

Purpose is the edge and point of character; it is the superscription on the letter of talent. Character, without it, is blunt and torpid.